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LEGEND AND HUMANITY

The contents of last week's Christmas number of *The Inquirer* were not planned by the Editor, in the sense that he knew, save in a general way, what each invited contributor was to write. Yet strangely enough there was running through the whole number a theme to which attention may be drawn. The Christmas legend was accepted in a certain manner, and there was an effort (so one thought one perceived) to seize upon, behind the legend, what may be called the living Jesus, to make certain issues of the soul poignant and real. A distinction was made between the legend and the person, although the legend was made the opportunity of seizing, once again, the person. The legend, it was concluded in all reverence, has been made by the historic experience of men in the different ages of Christianity; the man, it was concluded, had made himself. By the latter phrase is meant of course what Jesus himself meant by it, in living communion with his Father.

The Past Into The Present

It is improbable that this distinction would be made in such a way in any other religious journal. There was not the slightest doubt for instance, in the first place about the humanity of Jesus; and there was no doubt about the rationalism and the dictates of modern experience which, among other things, established this humanity. Yet at the same time there was accepted the humanity of the human spirit which had built legend around this figure. The legend was not dismissed with contempt, it was lovingly appraised; through it the writers (those who mentioned it directly or indirectly) found their way back to communion with the past. All that humantiy had known in the past in triumph and tears was woven into the present. The past was created in such a manner that it was not something dead and done with, but the living present. The moment when men in the past had known themselves, in the sense of all their quivering human experience, was brought to the here and now. There was no division, none whatever, between historic man and present man; all were bound together in the same majestic triumphant and awful destiny. All were bound to earth and all were lifted above it. This was what legend, as legend, said, and it was accepted.

And a distinction was made between what is usually called fact and legend. There was no tortured attempt for instance to make the Star of Bethlehem square with a supposed actual star, defying all that is known about scientific actuality, hovering over a little cottage. There was no effort to turn a human birth into anything other than it could have been. The boldness of the writers lay in the fact that they could be modern rationalists piercing with imagination a past different from the present, yet making it live in the present; indeed turning the division of time into the Eternal Now; and making this Now, this moment, wait upon all the reality above, beyond and within it.

Humanity and Friendship

And in the humanity of Jesus there was perceived not something different from it in the sense of the miraculous or demoded super-naturalism. The humanity, in the view of the writers, very obviously led to divinity, but it was the divinity of the human experience, lifted to an exalted and exalting level by one of the sons of men. Jesus was a friend of indescribable depth and magnitude. He had lived nearly two thousand years ago. In the experience of the writers he was living still; but only in the sense of every other historic person whenever taken to the heart; only, in the case of Jesus, for those who wrote, taken to the heart in a particular and perhaps personal manner. He was living in the sense that he had known all that the spirit and the body were ever likely to know, and to his reality all those who bore the burden of immediacy in human experience could go for final intuition and revelation. This of course, perhaps in another way, is the meaning of all friendship. If your friend cannot help you in your crying moment of friendship's need who can? Jesus, in the sense and manner of what is meant by religion, lived under the reality of God. It is within that reality his own friendship is found. That is why, and for its particular meaning, those who call him friend find him. That is why, probably, those who wrote as they did, simply wrote as they did.

No Exclusion

And in this division between legend and living fact, or for that matter in the unity between them, there was no sense of exclusion. In one article, or rather in the relation of one experience, there was stated the implicit conclusion that, shall it be said? this Unitarian religion led without strain to the religion of others. The avenue into the life of the other person (the other person who believes differently from you) was not through the pretence that he was as you were, with the pretence constantly maintained; in some way always there; or by trying to turn,

what was to him the reality of his own belief into some kind of shadow which you could "accept". The avenue was through living legend as living legend and exalted humanity as exalted humanity, for these found inexpressible union wherever they touched the legend and humanity of others. And there was no exclusion of what is sometimes called "non-theistic" religions (and these are as wide and as deep as any other in modern life) for legend is not dogma, it is only a way for those who wish to use it into the heart of man, and friendship, most certainly the kind of friendship implied in the article and articles, only gladly found union wherever men were seeking union.

Our Christmas number, we beg to affirm, stated a new Christianity, one not to be borne without particular difficulty, but one that will lift the old into a new promise and mastery of the future.

"MARTINEAU, J."

By L. Baker Short

RECENTLY I have been reading "A Review of the Missionary Life and Labors of Richard Wright, Written by Himself," and published in 1824. At the beginning of the book, that greatest of all Unitarian missionaries has printed a list of subscribers to the forthcoming volume.

He had travelled and preached so far and so wide, in almost every part of England, Scotland and Wales, that he had friends and acquaintances in every area, who would no doubt be interested to read of his missionary activities, especially in their own particular district.

So we find the names of the subscribers in alphabetical order, and grouped under counties and towns. Presumably they were mostly Unitarians or Unitarian sympathizers. The price of the volume is not stated, but it contains about 500 pages—and over 900 copies had been subscribed for. What modern Unitarian author could hope for such a good response!

Nevertheless I cannot help feeling that the energetic old missionary was just as pushing in selling his book as he had been forceful in spreading the Unitarian gospel. When he wrote the book, he was minister at Trowbridge. And at Trowbridge there were 33 subscribers. How grateful we should be to-day for that number of purchasers of a Unitarian book at Trowbridge and similar places!

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There were subscribers in countries and towns where Unitarian causes no longer exist—in Cornwall and Herefordshire, in Dorchester, Canterbury, Prescot, King's Lynn, Hanley, Battle, Rye, Kenilworth, Warminster, and in many smaller places in the counties. Copies were even sold in the United States, where sons of Richard Wright had emigrated. Sales pressure seems to have been especially high in Bristol and the south-west of England—the area nearest to Trowbridge where the author was living.

Of course many Unitarian church libraries purchased copies—Gravel Pit, Hackney; Nantwich; Chesterfield; Friar Gate, Derby; Cullompton; Exeter; Portsmouth; Tenterden; Bolton; Liverpool; Hinckley; Lincoln; Bristol; Frenchay; Northiam; Taunton; Godalming; Evesham; Halifax, amongst others. The copy I have just read belongs now to the Unitarian College Library, but came originally from the Mosley Street Chapel Library, Manchester.

A large number of poor Unitarian Ministers also felt honour-bound to buy. Wealthier persons ordered anything from two to twelve copies. And it is amusing to note that under Portsmouth, Wright records "A Friend, by the Rev. Russell Scott, for one copy £10," and under Stand—"Dean, Rev. R., two copies; Smethurst, Rev. R., two copies, for which each person paid 20s."

As one scans the list it is interesting to see names well-known and honoured in Unitarian circles during the 19th century, and some still with us—Aspland, Bowring, Clennell, Richard Holt, Solly, Edgar Taylor, Warren, Hawkes, Odgers, Higginson, Strutt, Cox, Smethurst, Colfox, Kenrick, Darbyshire, Peter Eckersley, Fielden, Carpenter, Hawksley, Fripp, Worsley, Blake, Prime, Agate, Lee, Wedgwood, New, Worthington, and others. (But where are the names of yesteryear?)

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But one name in especial interested me—under York, Manchester College. There it stood—just plain "Martineau, J."—amongst the names of about ten other students, who must have all been urged to buy the book—possibly because Richard Wright had several times visited the College and received support from the Rev. C. Wellbeloved. "Martineau, J." was then a youth of nineteen, and I wondered if the book at all inspired him in his later great work for our Unitarian movement, for at the time there was undoubtedly a spirit of optimism in the air. And I wondered also if the book remained a part of his subsequently great library, and if so, what happened to his copy when the library was dispersed.

On Richard Wright's retirement as a "perpetual missionary" in the employment of the Unitarian Fund, after sincere appreciation of his work, the following resolution was passed at the general meeting of the subscribers of the Fund on May 21, 1823: "That the committee be directed to purchase from Mr. Wright twenty-five pounds worth of his theological publications, and to deposit one complete set of them, handsomely bound, with an appropriate inscription, in the Dissenting Library, Red Cross Street, as a public and permanent memorial of his connection with the Unitarian Fund, and of the regard and gratitude of its supporters for his services." What happened to this Library and this set of Wright's publications?

And, lastly, in his article on Richard Wright in the Dictionary of National Biography, Alexander Gordon writes: "He left an autobiography, which has not been published." I wonder if any descendant of Wright still possesses this manuscript, or if anyone knows where it is?

GRATITUDE

By William Lloyd

It is a source of continual surprise to many people that others are not more grateful to them than they usually are. Preachers are often surprised that their congregations do not pay more attention to the sermons delivered. "That's all the thanks I get" is a phrase not unknown amongst those who would like more gratitude shown to them. Sometimes in exasperation we have heard someone say "You know you really might say thank you," to which the indignant reply is "I did not know you wanted to the thanked." And then one immediately disclaims any such thing. The desire to be thanked and appreciated is understandable, but, of course, it can be carried to excess. There are people who cannot be thanked enough, and who perpetually remind us of the good things they have done, and watch to see whether we appreciate them, until at last we almost wish they had not been so kind, that we need not be so grateful.

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Perhaps our wish for gratitude is not always self-regarding or unreasonable. I have noticed it is sometimes not merely the selfish and the touchy and even irritating people who want gratitude but also some of the greatest known to us. Jesus was jarred a little by ingratitude, for he expressed amazement when only one of the Lepers returned to give thanks. It was so also with Shakespeare, that great dramatist, who in *Twelfth Night* says "I hate ingratitude more in a man than lying vainness, babbling drunkenness, or any taint of vice whose strong corruption inhabits our frail blood." The greatest of all Shakespeare's tragedies is centred round the sin of ingratitude, "That marble-hearted fiend"—*King Lear*. You cannot

think of Shakespeare as small-minded, or as thinking too much about himself, or as wanting people to be grateful to him. He is big in the noblest sense of the word, and his reaction to ingratitude is that of an exceptionally generous nature to an exceptionally mean sin. Most sins are due to the lawlessness of human nature, but ingratitude seems a kind of outrage against human nature itself. So he must have felt that here was something so base that one can and must detest it, without necessarily being a person who is always "wanting to be thanked." Ingratitude seems to cheapen human life in a way which makes us poor indeed, and implies a mean and shoddy attitude of mind.

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There are people who seem to discover a kind of humiliation in saying 'Thank you," almost suggesting it is unblessed and odious to receive. They regard acceptance as a kind of offence against their pride and self-respect; others lack gratitude from sheer poverty of spirit or lack of nobility. Nevertheless it is quite often not real ingratitude but a lack of understanding, a fault perhaps, but a much smaller one. If parents, for example, move heaven and earth to make life easy for their children, and try to save them from the knocks they themselves have had, they must not then feel aggrieved or complain that their children do not appreciate what they have been saved from.

Pioneers in great causes are in the same case. The fact that the cause has been won means that other people will not suffer from those injustices which have been put right and therefore will not know how grievous they were. Yet parents complain that their children who have been sheltered are not more grateful for having been spared the hardness of the way. And there are workers in causes now won, who denounce the younger generation for accepting their victory without much sense of its cost. They do not know these things because they are no more. The work of the pioneers has saved them, and it is then unreasonable to ask for or anticipate gratitude. There are, it is true, people of such grace and understanding that they will understand, and therefore will be grateful, but I don't think we should expect it, or be angry with those who are not so.

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After all we get a great deal of fun out of what we have done, and that surely is our joy and satisfaction. Parents have children because they want them, and the children are a joy in spite of the sacrifices they entail. Are not the efforts of the Pioneers the source of their deepest thankfulness?

How often people say, "I did this and that—and it cost me something," and now it is over "that is all the thanks I get." What thanks do we expect? We heard the call, rendered the service, great or obscure and therein by the enrichment of our being we were thanked. In desiring to be outwardly thanked, was there a subtle desire for reward?

COMMENT

The Closing Of Churches

WHATEVER one might think about the spending of a very large sum in order to preserve a Mithraic temple, one can sympathize with a writer's general lament about closing a Christian church, and its devotion to secular uses, even when another church takes its place in a more suitable locality. One knows, of course, that there is no actual sacredness in the wood and the stones of which such buildings are built, but the mind comes to recognize associations, and it is hurt when they are fundamentally disturbed. I couldn't help feeling that way, for example, when I read about Dr. Thom's old chapel in Liverpool in Thomas Armstrong's novel, *King Cotton*. Kit Ormerod and his friends, we are told, ended an evening's jaunt "in fashionable Bold Street" where, incongruously, Dr. Thom's former chapel had been converted into a house of entertainment. Billed as "The Most Elegant House in Europe," the pews of the old place of worship were packed to capacity. Towards the end of the entertainment, the friends abandoned their seats "to reach the vestry, a small apartment in busy usage as a bar," and where was served a heady concoction "served in a mammoth tankard and known, highly irreverently, as Holy Thom's Tipple." The incident is, of course, assumed to take place two or three years before the American Civil War. The founders of my own chapel did the reverse. At the end of the 17th century they bought a public house and turned the back part into a very good chapel; and then they sold the front part to be used again as an inn. As a result of these transactions they gained an excellent chapel at a very small cost even for that age of low prices.

Formosa

There is much to trouble us in the Far East. The truculent and uncivilized action of the Chinese Government about the imprisonment of the American airmen is bound to create the deepest anger in America, as indeed it must cause anger elsewhere. But it is a pity that a way cannot be found by America out of the wretched *impasse* in Formosa. There matters get worse not better. Frequently at the present time, Nationalist planes can and do attack the Chinese Communist forces on the mainland, secure in the thought that at present their base is defended by the United States fleet that patrols the straits. There must be a very large body of public opinion in the United States that deplores the situation. In one of his campaign speeches the Democratic candidate for the Presidency, Mr. Adlai Stevenson, quoted with approval, a statement by the leading Republic Senator, Mr. Vandenberg, on the subject of China: "The vital importance of saving China cannot be exaggerated. But there are limits to our resources and boundaries to our miracles. . . . I am forced to say that the Nationalist Government has failed to reform itself in a fashion calculated to deserve continued popular confidence over there or over here. . . . If we made ourselves responsible for the army of the Nationalist Government, we would be in the China war for keeps and the responsibility would be ours instead of hers. I am very sure that this would jeopardize our own national security beyond any possibility or justification."

And yet that is, in effect, just what the American Government is doing, in order, of course, to keep the most advanced American bases in Okinawa and the Philippines outside the range of Chinese attack. Unfortunately, however, it is just such a policy that might lead to the attack. In view of the growing range of bombers, one would think that any measure of security gained by keeping Communist forces out of Formosa would hardly be worth the risk of inflaming Communist resentment. The United States is in effect in danger of being in the China war "for keeps," and there can never be peace without a change of policy. One would not like to see the Nationalist Army helpless before a Communist force thirsting for revenge; but if a peaceful settlement is ever to come a start must be made right away, in implementing policies that make for peace. The free world owes a great debt to the United States, but here is a subject which I for one would like to see our Government taking up with our allies very seriously before it is too late.

Forgeries

A few weeks ago I was at a meeting of philatelists, and listened to a most interesting account of some extremely clever stamp forgeries by an Italian named Spirati, who during the war and afterwards carried a very profitable trade in providing excellent forged specimens of fairly rare stamps, which found a very ready market in France and the United States. English collectors apparently, were largely protected by currency restrictions. The dealers in America have been very unwilling to expose these forgeries, because not only are they a reflection on their own professional knowledge, but they mean a considerable reduction in the value of many stocks and collections. The forgeries of the lower-priced specimens, however, are in many cases now more valuable than the genuine originals. In the art world, many forgeries are known

that are works of art in their own right, such as the work of van Meegeren, who deceived many art experts for years with his forgeries of old Dutch masters. Is it not our snobbery, or some kindred vice, that prevents this skill from being used in an educative and more useful way?

Many years ago I was at Durban, and in the great City Hall there was, I remember, a gallery in which coloured reproductions of the great paintings of the world gave an excellent representation of the history of painting throughout the centuries; and when one reads of the skill of van Meegeren and his like, the thought naturally comes to one's mind that since there can, for example, be only one real copy of the *Mona Lisa*, why cannot great galleries condescend to fill up their inevitable gaps by employing these gifted men to reproduce such a work so skilfully that an expert could not distinguish between the real and the imitation? I was a few weeks ago in the gallery of a seaside town that is trying to do what I saw done at Durban years ago; but if real paintings could be used for the purpose, it would be an advantage. It would be easy to have these works so marked that they could not in future years be sold as genuine. *Commentator.*

THE LIMITS OF TOLERANCE

(Under the title of "Tolerance" Sir Richard Livingstone gave recently the first Robert Waley Cohen Memorial Lecture on behalf of The Council of Christians and Jews. It has been published as a pamphlet and may be obtained, price 2s. 6d., from the Council at Kingsway Chambers, 162a Strand, London, W.C.2. The following is an extract from the lecture.)

THE civilization of a people, in the sense in which I am using the word, is very important, for it involves the quality of a nation's life. We sometimes forget this. We have got full democracy and a welfare state and that seems enough. But it is possible to have these and have a poor civilization.

Our problem is different from the one which Mill had to face. The weaknesses of his day were mainly those of the Victorian upper and middle classes; our weaknesses are those to which a civilization dominated by the man in the street is liable, and Mill's arguments for liberty do not apply to them. If we interfere with pornographic literature or with sensationalism and salaciousness in the Press, we are violating no one's conscience; we are running no risk of suppressing ignored or unpopular truth; nor is there any advantage here in letting evil and good grapple in the expectation that good will triumph, for unfortunately in this field evil wins repeated victories.

Let us examine the problem by considering one of the causes which work for the degradation of our civilization—the quality of a number of the London papers which have the widest circulation in the country. I am thinking of those papers which make an appeal to the public by giving it a liberal supply of salacious or sensational matter in their columns. They prosper by debasing the moral currency; competitors who resist the temptation to follow their example suffer in circulation. And the nation suffers by the debasing of its standards; for the quality of an individual's or a people's life is largely determined by the interests that occupy their minds. The evil is progressive; it is infinitely worse to-day than when Northcliffe opened the era of the cheap newspaper; like drink or drugs, the habit grows. It is an exact contradiction of Plato's ideal, "We do not wish our rulers to grow up among representations of moral deformity, as in some diseased pasture, where, day after day, feeding on every poisonous weed they would, little by little, gather insensibly a mass of corruption in their very souls."

How far should we tolerate these forces which debase our democratic civilization and make money by doing it? The adulteration of food is forbidden; should we permit the adulteration of food for the spirit and mind, whose health is even more important than bodily health? You may say that the tares should be left to grow with the wheat; but in this field the tares may choke the wheat. Or you may feel that it must be left to education to produce a nation immune to such influences. But though children are under the influence of education to the age of fifteen, after that the vast majority of the nation passes into schools of a very different kind—the cheap press, the films, radio, TV (into which now a money-making element has been introduced), and the enveloping atmosphere of a commercial civilization. The school is indeed a great ally, but if we expect that it can secure people against the influences which they meet when they go into the world, we are asking more of education than it can perform.

I see no reason in theory why we should tolerate some of the matter which appears in journalism of the worse kind, or why we should not extend further the kind of censorship which we apply to reports of divorce cases. But in this country we shall presumably rely on other means and hope that the mild reproofs of the Press Council will produce in their unscrupulous colleagues the self-control observed already by decent journalists, and achieve in the Press as high standards of conduct as prevail in the other great organized professions.

You will feel that all this is very inconclusive; you may even think that I am behaving like Balaam, and that, having presumably been expected to bless tolerance, I am, not indeed cursing it, but pointing out its difficulties. Yet the difficulties are great. It is easy to lay down general rules, but exceptions soon turn up to test the rules. Tolerance is good, but carry it too far and not only the state but our whole civilization suffers. It has limits, but these cannot be defined; its kingdom has a disputed, changing frontier. We can be guided of course by some general principles. In deciding where tolerance should stop, we can ask whether an evil is worth suppressing, whether we can suppress it, whether suppression will have worse results than leaving it alone, whether our action will violate anyone's conscience. But what Aristotle said of ethics is true of tolerance; there is no exact science of it; our conduct must depend on circumstances, and "the decision is a matter of intuition." Right "intuitions" in these questions depend on two things—on the practical experience which enables a man to judge the circumstances in each case, and on a firm grasp of the principle which is to be applied. But what is the principle of tolerance? How should we definite it?

If I had to give a definition other than the unilluminating synonyms provided in dictionaries, I should borrow a term from Aristotle and say that tolerance is a mean between two extremes. The extremes are intolerance and indiffernce; on the one hand, "you *must* think and act as I do," on the other, "I couldn't care less." It is difficult to say which of these extremes is the worse. We know the evils of intolerance; but what of the evils which persist because we acquiesce in them, which we allow because we have no clear standard of right and wrong, or because we are too lazy or too cowardly to maintain our standards!

QUESTIONS THAT MATTER

By Arthur Peacock

Contemporary dictionaries continue to define a universalist as one upholding the doctrine of universal salvation. This was wholly true in the eighteenth and nineteenth centuries but in our own time the word has taken on a wider connotation. To-day, the particular emphasis of the universalists dwells upon the "universal" rather than upon "salvation." The faith has grown.

Professor Floyd Ross and Mrs. Tynette Hills provide an excellent instance of this in their excellent book "Questions that matter most asked by the World's Religions" (Beacon Press, $3.50).

Their religious experience has been gained within the Christian tradition. But this fact does not blind them to the insights to be found in other religions. They believe that "many people of other cultures and religions have found some important clues to the meaning of life." These they seek to study believing that this may result in an enrichment of faith, a deepening of conviction while in no way occasioning the need "to repudiate what one enjoys in his own tradition."

The study of a religion other than one's own, they contend, if approached in the right spirit, "not from self assertive heights"—can lead to "a widening of horizons," "an extension of self knowledge" and "to a deeper reverence of one's own tradition."

In this volume Professor Floyd Ross and his colleague focus attention on questions asked in every age by men in search of truth and to which the great religions seek to give reply.

What is my place in the Universe? Is the universe friendly? What shall my life's goal be? How shall I worship? How can I find happiness? Which path shall I take?

The authors are not concerned with an attempt to effect a synthesis of religions. Their book is free, too, from the fault of minimizing differences and over-stressing points of unity. This happens much too often in books of this kind. The authors wisely comment "Strange as it may seem, it is only when we discover the depths of personal experience that lie beneath differences that we are able to appreciate why there are these differences. And what we find at the deeper levels shows as the universal elements. We discover that in deep ways all people are much alike—even though each one is an original."

It is to a Christian public that this volume is addressed primarily. It must not be forgotten, though, that there are dogmatists in non-Christian religions. There is need for these to be persuaded that they have something to gain from a study of the Christian faith. The universalist approach needs fostering among men of good will in all the living religions.

This book has real value, for its authors combine sound scholarship with the rare gift of simple and clear exposition. Newcomers to the study of world religions, Sunday school teachers especially, will find this book a valuable aid. The pity is that present-day currency problems make its price so expensive for readers in this country.

THE BIBLIOPHILE

By K. Baggs

I WAS in the grocer's across the way, buying something for my mother, when I really saw him for the first time; although I must have passed him many times. The grocer suddenly craned his neck, looked through the window, and muttered to himself rather than to me, "There he is." He left off serving me, and with a half-filled bag of sugar in his hand went to the door to stare across to the other side of the street. I went with him, and I saw on the other pavement an elderly gentleman, dressed in a respectable overcoat with a velvet collar, but carrying over his shoulder an ordinary plain sack bulging at the bottom. He walked very slowly and very patiently, and looked extremely dignified. The grocer watched him for two or three minutes fascinated, and I wondered what there could be about the man that justified all this interest. Then the grocer suddenly realized that he was serving me and returned to the counter, making noises of concern through his teeth as he walked across the shop.

"Books," he said, as he weighed the sugar. "Nothing else but books. His house's full of them. Hundreds of them. His wife left him years ago because of his books, and he's still buying them. He has some at the bottom of that sack. He goes out buying them. Beats me. And as nice a spoken a fellow as you will meet in a day's march."

"Where does he lives, Mr. Johnson?"

"*You* know where he lives. He lives around the corner there. Your mother knows all about him. Been there for years."

I had reached the age when I had discovered for the first time the bliss of entering a second-hand bookshop. I had just found the exquisite musty smell, and the enchantment of taking down the books from the shelves, looking at the price on the inside of the cover, and pushing them back again. I was just beginning to experience the glory of taking home a possession in my hands, bought for a few coppers, with the knowledge that endless time stretched out before me in which to read it. My secret was all my own, but now there existed someone else with whom I could share it. Hundreds of them, and he only lived a few yards from my house, just around the corner. I don't know how I managed it but I soon visited him. His name was Mr. Miller.

There were indeed hundreds of them. They were packed in the passage, in the front room, in the kitchen, and ran all the way upstairs to the bedrooms. Mr. Miller lived all alone, and had made a small habitable island for himself amidst stacked books near the fire in the kitchen. True, the books tended to lap over on to the table, but a small open space was left clear to accommodate a few meal things. These were taken from the only cupboard which, I judged, could be opened, and they were fed from two mysterious pots that simmered on the fire. Mr. Miller sat in an old easy chair, a rug over his shoulders, and his sandy-grey hair shining under the incandescent gas lamp wheezing just above his head. From the first he called me "boy," a very kindly "boy," with gentleness and patience in his voice.

In expressing my shy wonder about his achievement and bliss I gradually got from him the admission that, "Yes, there was a lot of them." I found out, too, that someday he was going "to look them over," with the intention of selling. But I soon found out this was an ill-defined aspiration rather than an intention. He was constantly visited by certain gentlemen from London who tried to prompt him to sell, but he always put them off by that indefinite desire "to look them over."

He was a reader. He sat in his island reading from a book propped up against the milk jug on the table. He leaned gently forward on his arms peering at the book, without glasses. It was always the same book, a lovely volume of Shelley; and after a while he told me that "Shelley kept an old man going." He read with quiet concentration, turning the pages slowly, giving the impression of great patience. Very soon I was fetching the groceries for him, and I entered the house and the kitchen without his letting me in. I came upon him in the kitchen, a wonderful triumphant figure surrounded by books, reading Shelley under the spluttering light of the gas lamp.

After some months he wasn't reading, his eyes ached, he said. Then he became ill, and I was not admitted to the house because the daughter who came to look after him knew nothing of me. But one day Mr. Miller asked for me, and I was shown into the bedroom where he lay. It was surrounded by books, beautiful volumes in large glass-enclosed bookshelves. My friend lay in bed, clean and neat, with his Shelley open on the counterpane. He gave me a beautiful Keats, and said he wanted me to keep it.

When I left the room he said, "Goodbye boy."

I never saw him again. I saw the small cortège outside his house, and then later the van that came for his books, "hundreds of them."

WHAT ABOUT FLYING SAUCERS?

By John Rowland

The literature of "Flying Saucers" is increasing rapidly; it seems to me that it is high time we thought seriously, and not merely derisively, about the subject. The evidence is not always completely satisfactory, of course; too often it seems to depend on the more or less unsupported testimony of one man. And yet it is difficult not to feel that something extremely odd is going on in space, something not wholly accounted for by speaking of meteorites, or weather balloons, or mass hysteria.

Dr. R. W. Wilde, writing here some months ago of the sensational book, *Flying Saucers Have Landed*, by Desmond Leslie and George Adamski (Werner Laurie, 12s. 6d.), raised various objections, some of which seem to me valid, for thinking Mr. Adamski's "Man from Venus" very difficult to accept. That people from other planets arrive on earth, step out of their machines, and immediately walk about, looking not very different from ordinary men on this planet, has various weaknesses if taken purely as a theory. For one thing, the gravitational forces would be different on different planets; for another thing, there is no reason to suppose, either that the atmosphere on Mars or Venus is chemically the same as the atmosphere of our earth, or that animal evolution would have taken precisely the same course on different worlds.

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Moreover, there are other stories which seem even more matter-of-fact than those of Mr. Adamski and Mr. Allingham. Some of these are given in a book which is a scientific effort to show how a flying saucer might operate, *Space, Gravity and the Flying Saucer*, by Leonard G. Cramp (Werner Laurie, 10s. 6d.). There was, for example, the adventure of Stephen Darbishire, a thirteen-year-old boy in the Lake District, on February 15, 1954. He wandered about on the morning of that day, with Adrian Myer, an eight-year-old cousin. Stephen's hobby was photography, and he had his little camera with him. He saw a strange object land, near Coniston Old Man, that massive hill above the lake. He took a rapid "snap" of it as it landed, and again, later on, when it took off again. The pictures were rather blurred; Stephen was excited, because it was such a queer-looking object. But he took the camera back to his father, and told him what he had seen. The film, on development, showed an object which noticeably resembled the objects shown in Adamski's book. Stephen Darbishire might have made the whole thing up; he might have "faked" the pictures; but if so he must have been an extremely ingenious boy, and he must, moreover, have been a far more consistent lad than most boys who make up a fictitious story and try to present it as fact.

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CORRESPONDENCE

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Mithraism and Christianity

SIR,—I will remark as briefly as I can on Mr. Short's new series of negations.

1. My critic says "The idea of Providence, of the God-given order of nature as in some sort an example to the human spirit, of non-retaliatory morality, of the endurance of evil and of the cultivation of non-anxiety are not particularly Stoic." I am satisfied to leave that dictum for the record. Students of Stoicism will be able to assess it.

2. "There is no 'order of nature' in the Sermon on the mount." I did not think it necessary to note that the philosophic concept of an order of nature was not in the Sermon. But there is prominently and poetically given a sense of an order of nature which is impartial yet good, to be looked at for example and as God-given. This sense of things is one of the typical marks of the Stoicism which had been advancing in the Roman Empire from 100 years before Christ.

3. The fact that Paul can bring in an apt quotation from the Stoics is evidence of the widespread influence of Stoisism in his time. It is a small item in confirmation of what I have said.

4. Mr. Short says he knows no evidence that Mithraism became a kind of focus for Imperial mystery-religions. If that is the case I must commend to him his own advice to look further into the matter.

5. The distinction between the sacrifice of the bull and the sacrifice of the man is something I mentioned already as a real difference. It is worth investigating, but not here.

6. It is fair enough to remind me that I am not in fact a Mithraist visiting this country from 15 centuries ago. I accept the caution, but I already had some awareness of it.

7. Sir James Frazer produced a vast body of writing which I have not read in its entirety, and I should count it a kind service if Mr. Short would indicate where that writer shows himself "always ready to find primitive rites and beliefs in Christianity."

Since Mr. Short has mentioned the view of Frazer let me add this note. Frazer's view that similarities in religions are independent results of universally similar processes of the human mind I accept as a first position. But it continually needs qualification supplied by the Diffusionist school (a little in excess perhaps) which helps us to see that contacts and influences have stimulated the successive growths of religion. Isolated religions and freak religions are defective and often disgusting. I do not accept Christianity as an isolated or freak religion, and I am satisfied that the basic evidence does not require me to do so.—Yours,

Edinburgh. *W. B. Tavener.*

(*We think this letter should conclude this correspondence.* —ED.)

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 26, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Dr. ALFRED HALL, 6.30, Rev. A. W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. S. R. MARTIN
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD McGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Carol Services, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 10.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Carol Service
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, No Service
BRISTOL, Oakfield Road, 11 and 6.30, Rev. A. H. BERTLES
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, ——, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JAMES NICHOLSON
CHESTERFIELD, Elder Yard Church, 10.45, Rev. EDRIC SHAW, 6.30, Nativity Play
CROWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
CORSLEY, Staffs., Old Meeting House, Old Meeting Road, 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilson Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. J. J. GORING
DONCASTER, Free Christian, Church Hall Gate, 11, Rev. E. A. DAVIES, 6.30, Mr. C. J. ROSLING
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILIPSON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. PETER HAMILTON
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 3, Rev. J. B. TONKIN
HASTINGS, Free Christian Church, South Terrace, 11, Mr. COLIN S. DENCE
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Mr. ALAN JENKINSON

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vasanta Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. McELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURRAY
LIVERPOOL, Gateacre Chapel, 11, ——
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHERVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. S. R. MARTIN
LONDON, Golders Green, Hoop Lane, 11, Mrs. E. FAYSON, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. T. E. DALTON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (Also 6.30, 2nd Sunday in the month)
LONDON, Ilford High Road, 6.30, Rev. JOHN KELLY
LONDON, Islington Unitarian Church, Upper Street Penton Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, No Service
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. DOUGLAS MILLARD
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, No Service
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. T. L. JONES
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 10.30, Carol Service, Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. D. C. DOEL
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Student
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 12, Carol Service

NORTHAMPTON, Kettering Road Church, 11, Miss J. MEAD
NORWICH, Octagon Chapel, Colegate, 11, ——
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD

PADIHAM, Nazareth Unitarian Church, Knight Hill, 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PINN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Christmas Services, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Carol Service
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, ——
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BAKER
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. CHARLES SIMPSON, 6.30, Mrs. A. RAMSBOTTOM
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSKI
TODMORDEN, Unitarian Church, 10.45, Supply
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Cossgrove Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply
WATFORD, Friends' House, Church Road (by permission), No Service
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON
WHITBY, Flowergate, No Service

YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the SECRETARY, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Goize Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised
SEAFORD COMMUNITY CHURCH, Aurelia Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDER CORBON

Continued on page 428

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Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Mithraism and Christianity

SIR,—I will remark as briefly as I can on Mr. Short's new series of negations.

1. My critic says "The idea of Providence, of the God-given order of nature as in some sort an example to the human spirit, of non-retaliatory morality, of the endurance of evil and of the cultivation of non-anxiety are not particularly Stoic." I am satisfied to leave that dictum for the record. Students of Stoicism will be able to assess it.

2. "There is no 'order of nature' in the Sermon on the mount." I did not think it necessary to note that the philosophic concept of an order of nature was not in the Sermon. But there is prominently and poetically given a sense of an order of nature which is impartial yet good, to be looked at for example and as God-given. This sense of things is one of the typical marks of the Stoicism which had been advancing in the Roman Empire from 100 years before Christ.

3. The fact that Paul can bring in an apt quotation from the Stoics is evidence of the widespread influence of Stoicism in his time. It is a small item in confirmation of what I have said.

4. Mr. Short says he knows no evidence that Mithraism became a kind of focus for Imperial mystery-religions. If that is the case I must commend to him his own advice to look further into the matter.

5. The distinction between the sacrifice of the bull and the sacrifice of the man is something I mentioned already as a real difference. It is worth investigating, but not here.

6. It is fair enough to remind me that I am not in fact a Mithraist visiting this country from 15 centuries ago. I accept the caution, but I already had some awareness of it.

7. Sir James Frazer produced a vast body of writing which I have not read in its entirety, and I should count it a kind service if Mr. Short would indicate where that writer shows himself "always ready to find primitive rites and beliefs in Christianity."

Since Mr. Short has mentioned the view of Frazer let me add this note. Frazer's view that similarities in religions are independent results of universally similar processes of the human mind I accept as a first position. But it continually needs qualification supplied by the Diffusionist school (a little in excess perhaps) which helps us to see that contacts and influences have stimulated the successive growths of religion. Isolated religions and freak religions are defective and often disgusting. I do not accept Christianity as an isolated or freak religion, and I am satisfied that the basic evidence does not require me to do so.—Yours,

Edinburgh. *W. B. Tavener.*

(We think this letter should conclude this correspondence. —Ed.)

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 26, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Dr. ALFRED HALL, 6.30, Rev. A. W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. S. R. MARTIN
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD McGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Carol Services, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 10.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Carol Service
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, No Service
BRISTOL, Oakfield Road, 11 and 6.30, Rev. A. H. BERTLES
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, ——, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JAMES NICHOLSON
CHESTERFIELD, Elder Yard Church, 10.45, Rev. EDRIC SHAW, 6.30, Nativity Play
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. J. J. GORING
DONCASTER, Free Christian, Church Hall Gate, 11, Rev. E. A. DAVIES, 6.30, Mr. C. J. ROBLING
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDDISBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILIPSON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. PETER HAMILTON
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 3, Rev. J. B. TONKIN
HASTINGS, Free Christian Church, South Terrace, 11, Mr. COLIN S. DENCE
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Mr. ALAN JENKINSON

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORSOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEYTONSTONE, Vicarage Hill, Garnon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. McELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRK MURRIN
LIVERPOOL, Gateacre Chapel, 11, ——
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDDALL PRICE
LONDON, Red Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Bridge, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. S. R. MARTIN
LONDON, Golders Green, Hoop Lane, 11, Mrs. E. FAVAGER 6.30, Rev. K. C. THEACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. T. E. DALTON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. THEACHER (Also 6.30, 2nd Sunday in the month)
LONDON, Ilford High Road, 6.30, Rev. JOHN KELLY
LONDON, Islington Unitarian Church, Upper Street Penton Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, No Service
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. DOUGLAS MILLARD
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, No Service
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. T. L. JONES
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 10.30, Carol Service, Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. D. C. DOEL
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Student
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 12, Carol Service

NORTHAMPTON, Kettering Road Church, 11, Miss J. MEAD
NORWICH, Octagon Chapel, Colegate, 11, ——
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD

PADIHAM, Nazareth Unitarian Church, Knight Hill, 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TRAPP

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Christmas Services, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORSE
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Carol Service
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, ——
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. CHARLES SIMPSON, 6.30, Mrs. A. RAMSBOTTOM
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45, Supply
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply
WATFORD, Friends' House, Church Road (by permission), No Service
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON
WHITBY, Flowergate, No Service

YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDRE CHERBUIN

Continued on page 428

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Christmas Greetings

Aberystwyth. From the little congregation of New Street Meeting House; warm greetings to all who have worshipped with us during the past year. Xmas 1954.

To all our friends many kind thoughts and best wishes for Christmas and the New Year from—F. J. and F. M. Nicholson, Hove, 4.

Continued from page 427

TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOWETT
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRANE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidwell's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Host Street, 11 Sunday School; 7, Service, Rev. MAGNUS C. RATTRAY

THE INQUIRER

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NEWS REVIEW

AFRICAN SPEAKS FROM BUXTON PULPIT

In Buxton Unitarian Church, Mr. Naboth Mokgatle, a sturdy African—"born, baptized and brought up in the Lutheran Church," and hailing from Transvaal—spoke of the Africans' struggle for freedom and equality.

Throughout his address occurred the words "police" "passes," "arrest," as though he were reminding us of Europe under the Nazi yoke. But he was in deadly earnest about a present day South Africa where, as he said, the "concentration camp" (the native locations) exist for the African. The African has no vote, he plays no part in the framing of his country's laws, not even if he himself is a fully qualified lawyer, trained at Oxford, Cambridge or London. And so "Next time you hear that the people of South Africa are to elect a new government you must never be deceived, you must always remember that only the white people vote, only the white people make laws," said Mr. Mokgatle.

Amongst many points made by Mr. Mokgatle during his address was the bigness of South Africa. There was plenty of room for everyone to live in, and the population was only 12,500,000. Of that number 2,500,000 were white people. From the time the Dutch first colonized South Africa to the present day the principle of the "master race" had been followed. It was being preached even from the pulpits of certain so-called Christian Churches that only the white man was created in the image of God and that the divinely ordained position of the black and coloured people was to slave for the whites. All the Churches were practising stricter racial segregation, black and coloured people were never allowed to join the whites in their places of worship. The black people occupy 13½ per cent of the land (mostly poor soil), the white people occupy the rest (all the good land, in healthy climates).

Anybody who in South Africa to-day suggested that the natives should have better wages and conditions, that passes should be abolished, that the natives, at least those of a certain standard of education, should have the right to vote, is at once labelled a "Communist". Under the new education rules that will come into operation in the beginning of 1955, negro children, as far as they can go to school at all, will do so only from the ages of 8 to 12, and only to acquire the most elementary knowledge of reading and writing, so as to be able to receive and carry out the order of their white masters. All education beyond that, even private schools, will be banned.

Thus only manual work of the lowest type will remain open to the Africans. "They will be exterminated mentally," said Mr. Mokgatle. "As civilized people and Christians what are you going to do?" he asked. Ways by which the people of Britain could help the oppressed Africans were to rouse public opinion and make the British Government disassociate itself from the racialism of the Government of the Union of South Africa. The Churches should end their own racial segregation by which they are denying their Master.

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Printed by Waggetts and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square W.C.1.—Manchester (Wholesale) Jane Stevenson, Deansgate, Saturday, December 25, 1954